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Pistoia.²⁵ A little later flourished MICHELAGNOLO DI VIVIANO of Gaiuolo, father of Baccio Bandinelli and first master of Cellini.²⁶

Of northern enamellers I will mention ANTONIO DEL MEZZANO of Piacenza, whose *magnum opus* was the superb silver-gilt cross with enamels, between 3 and 4 ft. high, executed by him between 1388 and 1416: the inscription reads, according to Cicognara: *Hec est Maj. Eccl. Plac. facta per Anton. de Mezzano MCCCCXVI.*²⁷ About 1400 flourished NICCOLÒ DI TURA and ENRICO his nephew by whom is the fine reliquary of S. Sigismund in the Cathedral of Forlì, so enthusiastically described by Cicognara,²⁸ which bears the inscription: *me fecit in Forolivio Nicolaus magistri Ture et Henricus ejus nepos*: on the handle we read: *hoc opus factum est tempore fratris Sigismundi et domini Leonis.*

M. Müntz, in his *Les Arts à la cour des Papes*, has added, on documentary evidence, several new names to the list of known enamellers of the fifteenth century who worked in Rome:—VELO DA ROMA (1419—I. 21), SIMONE DI GIOVANNI (1447—I. 170), and NARDO CORBOLINI (1465—II. 115). Other names might be added to those given above, and this may be done by some who have more material at command. M. Molinier may consider that a number of the enamellers mentioned, being known to us only by documents, ought not to appear in his Dictionary, and he doubtless is the best judge of the extent to which exclusion should be carried, while giving all the information that might be useful to the collector who should chance to meet a work of one of these forgotten masters.

A. L. FROTHINGHAM, JR.

NOTICE OF A FEW MORE EARLY CHRISTIAN GEMS, by C. DRURY E. FORTNUM, F. S. A., &c., reprinted from the *Archæological Journal*, vol. 42, p. 159.

This is a second paper on Christian gems, read before the Archæological Institute of Great Britain, by Mr. Fortnum, an English gentleman who has devoted many years to the study of glyptography, and has formed one of the most valuable private collections of rings and gems, Ancient, early-Christian, Mediæval and Renaissance, in the world. Equally versed in bronzes and terra-cottas, of which he has a fine collec-

²⁵ Ciampi, *Lettera sopra la interpretazione*, etc.

²⁶ Milanesi's Vasari, VI. 133.

²⁷ Cicognara, *Storia della Scultura*, Venezia, 1813, II. 187, note.

²⁸ *Ibid.* I. 369-70.

tion at his residence on Stanmore Hill near Harrow, Mr. Fortnum has brought his name into notice by many valuable papers on art and archæology, and by the masterly essay on the history and art of bronze-casting which forms the introduction to his catalogue of bronzes at the South Kensington Museum. In the pamphlet before us, Mr. Fortnum describes several Christian gems of recent acquisition, which are engraved, of the actual size, on an accompanying illustrative plate. Of these the most interesting are numbers 1, 2, and 8.

No. 1, an oval-shaped *nicolo* from Beirût in Syria, dating in all probability from the later years of the third century, has its surface covered with a complicated subject in intaglio. It consists of a ship, emblematic of the voyage of life, surmounted by the letters I. H. C. To the left are the chrisma, and an anchor with a fish on either side, and, to the right, Jonah cast out by the whale. Mr. Fortnum suggests that the stone was originally set in a marriage ring, "that the fish typifies the wedded pair, united in hope (the anchor) under Christ (the chrisma) that the voyage of life (the ship), or the church of Christ of which they are disciples, may lead them to the resurrection (Jonah), to Eternal life? (the star)."

No. 2, a red jasper, probably of the first half of the third century, bears the well-known figure of the Good Shepherd, and the letters I. A. Θ. These, according to Padre Garrucci whom Mr. Fortnum consulted, are to be read from right to left, and interpreted as an abbreviation of *Báĩs* or *Báĩov*, a term of Egyptian origin signifying a palm branch, the victor's prize.

No. 8 is a mottled brown jasper found in Egypt, and supposed to have been engraved in the second or earlier third century of our era. On its face an anchor is incised, and on its reverse is an inscription honoring Serapis: "a curious record of the intermingling of the two cults, Serapis being honored as a type of Christ." Merivale in his *History of Rome*, quoted by Mr. Fortnum, states that, in the time of Hadrian, Serapis and Christ were equally honored as being nearly identical. See also "the curious letter of Hadrian to Servianus quoted by Mr. King (*Gnostics*, p. 68)."

C. C. P.

HYPOGEUM TAL-LIEBRU, MALTA, explored and described by DR. A. A. CARUANA. Malta, 1884, E. Laferla.

The Christian catacombs outside of Italy, being of secondary importance and of relatively slight archæological and artistic value, have received but a small share of attention. Of all these groups, that of Malta and Gozo is perhaps the least-known and most neglected. Dr.